RIWAYATO KI Tehqeeq

PART 2

ABDE MUSTAFA
SABIR ISMAYEELI QADRI

SABIYA VIRTUAL PUBLICATION

RIWAYATO KI
Tehqeeq

PART 2

ABDE MUSTAFA
SABIR ISMAYEELI QADRI

SABIYA VIRTUAL PUBLICATION

Title : Riwayato Ki Tehqeeq (Part 2)

Az Qalam : Abde Mustafa Sabir Ismayeeli

Language : Roman Urdu

Topic : Tehqeeq

Composing : Abde Mustafa Official

Transliteration : Abde Mustafa Official Translation Department

Published By : Sabiya Virtual Publication

Year Of Publishing : December 2021 (Jamadiul Awwal 1443 Hijri)

Pages : 49

All Rights Reserved.

Sabiya Virtual Publication

Powered by Abde Mustafa Official

Fehrist

Jhoote Muqarrir Ne Had Kar Di 3
Purane Zamane Ke Jhoote Muqarrireen 6
Likhne Waale Zaroor Padhein 8
Jannat Mein Huzoor ﷺ Ki Shadi 11
Hazrate Fatima Ki Taraf Mansoob Ek Mauzu Riwayat 13
Huzoor ﷺ Ki Ungliya Mubarak 15
Hazrate Ameer -e- Muawiya Katib -e- Rasool 16
Qissa Go Muqarrireen Masjid Se Baahar 18
Ratta Maar Muqarrir 20
Ali Da Chautha Number 22
Jahil Huffaz Ki Manghadat Riwayat 23
Azaan -e- Bilal Aur Suraj Ka Nikalna 24
Sawalaat -e- Qabr Suryani Zubaan Mein Honge 29
Zayeef Riwayaat Fazail Mein Maqbool Hain Lekin 37
To Phir Kaun Kahega? 39

Jhoote Muqarrir Ne Had Kar Di

Kabhi Kabhi Humein Muqarrireen Se Aisi Riwayaat Sunne Ko Milti Hai Ke Hum Hairan Wa Pareshan Ho Jaate Hain

Aise Aise Qisse Ke Na To Kabhi Aankho Ne Dekhe Aur Na Kaano Ne Sune, Aisi Riwayaat Sun Kar Awaam Bhi Khush Hoti Hai Ke Chalo Aaj Kuchh Naya Sunne Ko Mila Hai

Daur -e- Haazir Mein To Kuchh Muqarrireen Ka Yahi Rawaiyya Hai Ke Bas Kuchh Naya Hona Chahiye, Aise Muqarrireen Ko Bas Apne Bazaar Aur Apni Shohrat Ki Fikr Hoti Hai

Humare Zamane Ke Muqarrireen To Qabil -e- Tareef Hain Hi Lekin Guzishta Zamane Mein Bhi Aise Muqarrireen Guzre Hain Jinke Karname Qabil -e- Zikr Hain

Ek Martaba Imam Ahmad Bin Hambal Aur Imam Yahya Bin Muyeen Ne Ek Masjid Mein Namaz Ada Ki, Isi Dauran Ek Qissa Go Muqarrir Khada Hua Aur Usne Bayaan Shuru Kiya Ke "Mujhse Ahmad Bin Hambal Aur Yahya Bin Muyeen Ne Riwayat Ki Aur Unhone Abdur Razzaq Se Riwayat Ki, Unse Maamar

Ne, Unse Qatada Ne, Unse Anas Bin Malik Ne Ke Rasoolullah ﷺ Ne Irshad Farmaya Ke Jis Shakhs Ne Ek Martaba Kalima -e- Tayyiba Padha To Allah Ta'ala Uske Har Lafz Se Ek Parinda Paida Farmata Hai Jiski Chonch Sone Ki Hoti Hai Aur Uske Par Marjaan Ke Hote Hain..... " Aur Phir Is Hadees Ko Itna Tool Diya Ke Taqreeban Bees Safahaat Mein Aaye

Muqarrir Sahab Ki Bayaan Karda Riwayat Sun Kar Imam Ahmad Bin Hambal Imam Yahya Bin Muyeen Ko Dekhne Lage Aur Wo Imam Ahmad Bin Hambal Ko

Imam Ahmad Bin Hambal Ne Imam Ibne Muyeen Se Puchha Ke Kya Aapne Ise Ye Hadees Bayaan Ki? To Imam Ibne Muyeen Ne Kaha Ke Khuda Ki Qasam! Maine Ye Hadees Aaj Pehli Baar Suni Hai

Jab Wo Qissa Go Apni Taqreer Se Farigh Hua To In Dono Ne Usko Bulaya Aur Imam Ibne Muyeen Ne Puchha Ke Ye Hadees Tumse Kisne Bayaan Ki? Usne Jawab Diya Ke Mujhse Ahmad Bin Hambal Ne Aur Yahya Bin Muyeen Ne Bayaan Kiya Hai_ Is Par Imam

Ibne Muyeen Ne Farmaya Ke Main Hi Ibne Muyeen Hoon Aur Ye Ahmad Bin Hambal Hain Aur Hum Dono Ne Aaj Pehli Baar Ye Hadees Tumhare Moonh Se Suni Hai

Ye Sun Kar Usne Fauran Kaha Ke Are Tum Ibne Muyeen Ho? Unhone Kaha Ke Haan Main Hi Hoon To Usne Kaha Ke Maine To Suna Tha Ke Ibne Muyeen Ahmaq Hai, Aaj Is Baat Ki Tasdeeq Bhi Ho Gayi!

Imam Ibne Muyeen Ne Puchha Ke Tumne Kaise Jaana Ke Main Ahmaq Hoon? Usne Kaha Ke Tum Samajhte Ho Ke Dunya Mein Tum Dono Ke Ilawa Koi Ahmad Bin Hambal Aur Ibne Muyeen Nahin Hai, In Ahmad Bin Hambal Ke Ilawa Maine Satra (17) Ahmad Bin Hambalo Se Ye Riwayat Suni Hai

(الجامع الاحکام القرآن، ج1، ص69؛ بہ حوالہ نقد و نظر، ص13)

Purane Zamane Ke Jhoote Muqarrireen

Aaj Humare Beech Kaseer Tadaad Mein Aise Muqarrireen Maujood Hain Jo Jhooti Riwayaat Aur Manghadat Qisse Bayaan Karne Mein Mahir Hain

Aise Muqarrireen Ki Tarikh Bahut Purani Hai Chunanche Imam Ibne Qutaiba (Mutawaffa 276 Hijri) Apne Zamane Ke Muqarrireen Ke Baare Mein Kya Likhte Hain Use Padhein, Aisa Lagta Hai Ke Daure Haazir Unki Nazro Mein Hai

Aap Likhte Hain Ke Ye Waayizeen Jab Jannat Ka Zikr Karte Hain To Kehte Hain Is (Jannat) Mein Mushk Ya Zafran Ki Hoorein Hongi, Inke Badan Ki Banawat Aisi Hogi, Allah Ta'ala Ne Apne Waliyo Ke Liye Motiyo Ka Safed Mahal Banaya Hai Jis Mein Sattar Hazaar Ye Hoga Sattar Hazaar Wo Hoga Aur Phir Wo Muqarrir Sattar Sattar Hazaar Ki Itni Cheezein Bayaan Karega Ke Goya Jannat Mein Kisi Cheez Ki Tadaad Sattar Hazaar Se Kam Hona Jaayez Hi Nahin

(Aap Mazeed Likhte Hain Ke) Jitna Ye (Hairat Angez Riwayatein) Zyada Hongi Utna Hi Tajjub Aur Pasandeedgi Mein Izafa Hoga Aur Utna Hi Der Tak

Log Inke Paas Baithenge Aur Phir Itni Hi Tezi Se Bakhshish Aur Inamaat Pesh Kiye Jaayenge

(تاویل مختلف الحدیث لابن قطیبہ الدینوری، ص28 بہ حوالہ الدخیل فی التفسیر: احمد شحات موسی، ص59)

(ماخوذ از نقد و نظر)

Hazaaro Saal Pehle Bhi Aise Muqarrireen Maujood The Jo Logon Ko Hairan Karne Ke Liye Aur Unse Nazrane Wasool Karne Ke Liye Qisse Kahaniya Sunaya Karte The, Aaj Bhi Aise Muqarrireen Ki Bharmaar Hai Jinko Awaam Mein Maqbooliyat Bhi Haasil Hai

Inki Bayaan Karda Riwayat Maano Pathhar Ki Lakeer Hai Yaani Jo Inhone Bayaan Kar Diya Wo Ghalat Ho Hi Nahin Sakta

Inke Muqable Mein Log Bade Se Bade Aalim Ki Baat Manne Ko Bhi Tayyar Nahin Hote

Ab To Bas Itna Hi Kaha Ja Sakta Hai Ke Allah Bachaye Aise Muqarrireen Se

Likhne Waale Zaroor Padhein

Imam Qastalani Alaihi Rahma Ne Ek Kitab Likhi Jis Mein Unhone Imam Suyooti Alaihi Rahma Ki Kitabo Se Madad Li Lekin Kahin Imam Suyooti Ka Zikr Nahin Kiya

Imam Suyooti Kaha Karte The Ke Unhone Meri Kitabo Se Madad Li Aur Ye Zaahir Nahin Kiya Ke Wo Meri Kitabo Se Naqal Kar Rahe Hain, Ye Ek Qism Ki Khayanat Hai Jo Naqal Mein Mayoob Hai Aur Kuchh Haque Poshi Bhi Hai

Imam Suyooti Ki Is Shikayat Ka Itna Charcha Hua Ke Ye Shikayat Shaykhul Islam, Zainuddin Zakariya Ansari Ke Huzoor Muhakama Ki Shakl Mein Pesh Huyi

Imam Suyooti Ne Imam Qastalani Ko Kayi Jagaho Par Qasoor Waar Thehrate Huye Farmaya Ke Inhone Apni Kitab Mein Kayi Mawaqe Par Bayhaqi Ke Hawale Diye Hain, Zara Ye Batayein Ke Bayhaqi Ki Tasneefat Kis Qadar Inke Paas Maujood Hain Aur Kin Tasneefat Se Inhone Naqal Ki Hai

Jab Imam Qastalani Nishandehi Karne Se Aajiz Rahe To Imam Suyooti Ne Kaha Ke Aapne Meri

Kitabo Se Naqal Kiya Hai Aur Maine Bayhaqi Se Pas Aapko Likhte Waqt Ye Zaahir Karna Chahiye Tha Ke Aapne Mujh Se Naqal Kiya Aur Maine Bayhaqi Se Taaki Mujhse Istefade Ka Haque Bhi Ada Hota Aur Tasheeh -e- Naqal Ki Zimmedari Se Bhi Bari Ho Jaate

Imam Qastalani Mulzim Ki Haisiyat Se Majlis Se Uthe Aur Humesha Dil Mein Ye Baat Rakhi Ke Imam Suyooti Ke Dil Se Is Kudoorat Ko Dhoya Jaaye

Ek Roz Isi Irade Se Imam Qastalani Nange Sar Wa Pair Imam Suyooti Se Milne Shehre Misr Se Baahar Nikle Aur Imam Suyooti Ke Darwaze Par Dastak Di, Imam Suyooti Ne Daryaft Kiya Ke Kaun? Imam Qastalani Ne Kaha Ke Main Ahmad Hoon, Barhana Sar -o- Paa Aapke Darwaze Par Khada Hoon Ke Aapke Dil Se Kudoorat Ko Door Kar Ke Aapko Raazi Karoon

Ye Sun Kar Imam Suyooti Ne Andar Se Kaha Ke Maine Dil Se Kudoorat Nikal Di, Lekin Na Darwaza Khola Aur Na Mulaqat Ki!

(ملخصاً: بستان المحدثین مترجم، ص204، ط میر محمد کتب خانہ کراچی)

Is Waqiye Se Wo Log Sabaq Haasil Karein Jo Dusro Ki Tehreer Ko Apni Taraf Mansoob Karte Hain

Agar Hum Kisi Ki Tehreer Ko Naqal Karte Hain To Chahiye Ke Use Joo Ka Too Rehne Dein

Ye Amr Bhi Laazmi Hai Ke Jisse Istefada Kiya Gaya Hai Uska Zikr Kiya Jaaye

Jannat Mein Huzoor ﷺ Ki Shadi

Hazrat Saad Bin Junada Radiallaho Ta'ala Anho Se Riwayat Hai Ke Huzoor ﷺ Ne Irshad Farmaya Ke Allah Azzawajal Jannat Mein Meri Shadi Hazrate Maryam Binte Imran (Yaani Hazrat Eisa Alaihissalam Ki Walida) Aur Hazrat Aasiya Aur Moosa Alaihissalam Ki Bahan Se Farmayega

(انظر: المعجم الکبیر للطبرانی، مترجم، ج4، ص135، ح5353، طپرو گریسو بکس لاہور)

Ek Aur Riwayat Mein Hai Ke Rasool -e- Kareem ﷺ Ne Hazrate Ayesha Radiallaho Ta'ala Anha Se Irshad Farmaya Ke Kya Tumhein Maloom Hai Ke Allah Azzawajal Jannat Mein Mera Nikah Hazrat Maryam Binte Imran Aur Hazrat Moosa Alaihissalam Ki Bahan Kulsum Aur Firaun Ki (Nek Wa Paarsa) Biwi Aasiya Se Karega

(انظر: المعجم الکبیر للطبرانی، مترجم، ج5، ص724، ح7931، طپرو گریسو بکس لاہور)

Hazrat Allama Mufti Muhammad Imtiyaz Qadri Hafizahullah Likhte Hain Ke Tafseer -e- Saawi Mein Hai Ke Paanch Khawateen Afzal Hain Maryam, Khadija, Fatima, Ayesha Aur Aaisya Radiallaho Ta'ala Anhum Ajmayeen, Bibi Aasiya Aur Bibi Maryam

Jannat Mein Huzoor ﷺ Ki Azwaaj (Wives) Mein Se Hongi

(انظر: عطائین اردو شرح تفسیر جلالین، ج1، ص401، ط ادارۂ فیضان رضا کراچی)

Hazrat Allama Mufti Muhammad Akmal Madni Hafizahullah Fatawa Razviya Ke Hawale Se Likhte Hain Ke Hazrat Maryam, Hazrat Kulsum Aur Hazrat Aasiya Ka Nikah Jannat Mein Huzoor ﷺ Se Hoga

(ملخصاً: کیا آپ کو معلوم ہے؟، حصہ 1، ص146 بہ حوالہ فتاوی رضویہ قدیم، ج9، ص11)

Hazrat Allama Mufti Abdur Raheem Hafizahullah Tafseer -e- Ibne Kaseer, Tafseer -e- Durre Mansoor, Tafseer -e- Khazin, Tafseer -e- Qurtubi Waghaira Ke Hawale Se Likhte Hain Ke Jannat Mein Hazrat Maryam, Hazrat Aasiya Aur Hazrat Kulsum (Kulsum/Hakeema/Kaleema) Huzoor ﷺ Ki Zaujiyat Se Musharraf Wa Sarfaraz Hongi

(ملخصاً: فتاوی بریلی شریف، ص222، ط زاویہ پبلشرز لاہور)

Mufti Muhammad Yunus Raza Owaisi Hafizahullah Ne Bhi Ye Likha Hai Ke Jannat Mein Hazrat Maryam Ka Nikah Huzoor ﷺ Se Hoga

(ایضاً، ص321)

Hazrate Fatima Ki Taraf Mansoob Ek Mauzu Riwayat

Imam -e- Ahle Sunnat, Aala Hazrat Rahimahullah Se Sawal Hua Ke Khatoon -e- Jannat, Hazrat Fatima Radiallaho Ta'ala Anha Ki Nisbat Se Ye Bayaan Karna Ke Roze Mehshar Wo Barhana Sar -o- Paa (Yaani Nange Sar Aur Pair) Zaahir Hongi, Imam Hasan Wa Husain Ke Khoon Aalud Aur Zahar Aalud Kapde Kandhe Par Liye Huye Aur Nabiye Kareem ﷺ Ke Dandan Mubarak Jo Jung -e- Uhud Mein Shaheed Huye The Use Haath Mein Liye Huye Bargaah -e- Ilahi Mein Haazir Hongi Aur Arsh Ka Paaya Pakad Kar Hilayengi Aur Khoon Ke Muawze Mein Gunahgar Ummat Ko Bakhshwayengi, Ye Sahih Hai Ya Nahin?

Imam -e- Ahle Sunnat Jawaban Likhte Hain Ke Ye Sab Mahaz Jhoot, Iftira, Kizb, Gustakhi Aur Be Adabi Hai, Majma -e- Awwaleen Wa Aakhireen Mein Unka Barhana Tashreef Laana Jinko Barhana Sar Kabhi Aaftab Ne Nahin Dekha, Wo Ke Jab Siraat Par Se Guzar Farmayengi To Zere Arsh Se Munaadi Nida Karega Ke Aye Ahle Mehshar! Apne Sar Jhuka Lo Aur Apni Aankhein Band Kar Lo Ke Fatima Binte

Muhammad ﷺ Siraat Par Guzar Farmayengi Phir Wo Noor -e- Ilahi Burq Ki Tarah Sattar Hazaar Hoorein Jalwe Mein Liye Huye Guzar Farmayega

(ملخصاً: احکام شریعت، ص160)

Huzoor ﷺ Ki Ungliya Mubarak

Huzoor -e- Akram, Syed -e- Aalam ﷺ Ki Shahadat Ki Ungli Mubarak Darmiyani Ungli Se Lambi Thi Aur Darmiyani Ungli Apne Saath Waali Ungli Se Lambi Thi Aur Wo Apne Saath Waali Ungli Se Lambi Thi Yaani Shahadat Ki Ungli Mubarak Ke Baad Teeno Ungliya Ek Ke Baad Ek Lambayi Mein Chhoti Thi

Allama Dumeri Rahimahullah Ne Is Par Guftagu Karte Huye Ek Hadees Bhi Naqal Ki Hai Aur Us Hadees Ke Baare Mein Imam Ibne Hajar Haytmi Shafayi Rahimahullah Likhte Hain Ke Is Hadees Ko Shaykhul Islam, Ibne Hajar Rahimahullah Ne "Asadul Ghaba" Mein Aur Allama Qurtubi Rahimahullah Ne Surah -e- Baqrah Ki Tafseer Mein Zikr Kiya Hai

(فتاوی حدیثہ، ص754، ط مکتبہ اعلی حضرت)

Hazrate Ameer -e- Muawiya Katib -e- Rasool

Hazrate Ameer -e- Muawiya Radiallaho Ta'ala Anho Ko Ye Sharf Bhi Haasil Hai Ke Aap Radiallaho Ta'ala Anho Nabiye Kareem ﷺ Ke Katib The Aur Aam Kitabat Ke Ilawa Huzoor ﷺ Ne Aapko Kitabat -e- Wahi Ki Bhi Zimmedari Ata Farmayi

(1) صحیح مسلم، ج4، ص1945، ر2501

(2) صحیح ابن حبان، ج16، ص189، ر7209

(3) المعجم الکبیر للطبرانی، ج13، ص554، ر14446-

(4) مجمع الزوائد، ج9، ص357، ر15924

(5) دلائل النبوۃ، ج6، ص243

(6) تاریخ اسلام، ج4، ص309

(7) الشریعہ، ج5، ص2431

(8) المبسوط، ج24، ص47

(9) الاعتقاد، ص43

(10) الحجۃ فی بیان المحجہ، ج2، ص570، ر566

(11) الذخیرۃ، ج1، ص110

(12) الاباطیل والمناکیر، ص116، ر191

(13) کتاب الاربعین، ص174

(14) تاریخ دمشق الکبیر، ج59، ص55، ر7510

(15)کشف المشکل، ج2، ص96

(16)الفخری فی الآداب، ص109

(17)جامع المسانید، ج8، ص131، ر1760

(18)الاعتصام، ص239

(19)امتاع الاسماع، ج12، ص113

(20)تقریب التھذیب، ص470، ر6758

(21)عمدۃ القاری، ج2، ص73، ر71

(22)المواھب اللدنیۃ، ج1، ص533

(23)ارشاد الساری، ج1، ص170، ر71

(24)الصواعق المحرقہ، ص355

(25)سمط النجوم، ج3، ص155

(26)تفسیر روح البیان، ج1، ص180

(27)فتاوی رضویہ شریف، ج26، ص492

(28)شان صحابہ، صفحہ نمبر32

(ماخوذ مِن مَن ھو معاویہ مصنفہ علامہ لقمان شاہد)

Qissa Go Muqarrireen Masjid Se Baahar

Ek Martaba Hazrate Sayyiduna Ibne Umar Radiallaho Ta'ala Anhuma Masjid Mein Tashreef Laaye To Dekha Ke Wahan Ek Qissa Go Baith Kar Qisse Suna Raha Hai, Aapne Ek Sipahi Ko Uski Taraf Mutawajjeh Kiya Ke Wo Ise Masjid Se Baahar Nikal De, Chunanche Us Sipahi Ne Ise Masjid Se Baahar Nikal Diya

Agar Qissa Goyi Ka Talluq Zikr Ki Majalis Se Hota Aur Qissa Go Ko Ulama Mein Shumar Kiya Jaata To Hazrate Sayyiduna Ibne Umar Kabhi Bhi Use Masjid Se Baahar Na Nikalte

(ملخصاً: المدخل لابن الحاج، ج1، ص333 بہ حوالہ قوت القلوب، ج1، ص708، ط مکتبۃ المدینہ کراچی)

Hazrate Sayyiduna Maula Ali Radiallaho Ta'ala Anho Ke Baare Mein Bhi Manqool Hai Ke Jab Aap Basra Tashreef Laaye To Qissa Go Muqarrireen Ko Masjid Se Baahar Nikala

(ایضاً)

Shah Waliullah Muhaddise Dehelvi Rahimahullah Likhte Hain Ke Sahaba -e- Kiraam Ne

Qissa Khwano Ko Masajid Se Nikala Hai Aur Maara Bhi Hai

(القول الجمیل؛ بہ حوالہ فتاوی اجملیہ، ج4، ص101)

Ratta Maar Muqarrir

Allama Ibne Jauzi Likhte Hain Ke Hamid Bin Abbas Ka Ek Dost Beemar Ho Gaya To Iyadat Ke Liye Usne Apne Bete Ko Bhejne Ka Irada Kiya, Bhejte Waqt Bete Ko Naseehat Ki : Beta! Jab Wahan Dakhil Ho Jaao To Oonchi Jagah Par Baithna Aur Mareez Se Puchhna Ke Aapko Kya Takleef Hai?

Jab Wo Kahe Ke Fulaan Fulaan Takleef Hai To Jawab Mein Kehna Ke In'sha Allah Theek Ho Jaaoge, Phir Puchhna Ke Kaun Se Hakeem Se Ilaaj Karwate Ho? Jab Wo Kisi Hakeem Ka Naam Le To Kehna Ke Achha Hai, Mubarak Hai Phir Kehna Ke Ghiza (Khane) Mein Kya Istemal Karte Ho? Jab Wo Kisi Ghiza Ka Naam Bataye To Kehna Ke Achha Khana Hai, Behtar Ghiza Hai

Beta Apne Baap Ki Naseehat Ko Sun Kar Iyadat Ke Liye Wahan Pahuncha To Mareez Ke Saamne Ek Meenar Tha, Wo Naseehat Ke Mutabiq Us Par Baitha To Achanak Wahan Se Gir Pada Aur Mareez Ke Seene Par Ja Pada Aur Use Mazeed Takleef Mein Mubtala Kar Diya, Phir Mareez Se Puchha Ke Aap Ko Kya Takleef Hai?

Mareez Ne Kaha Ke Marzul Maut Mein Hoon

Isne Kaha Ke In'sha Allah Jald Najaat Paaoge (Yaani Jaane Ka Waqt Qareeb Hai)

Phir Puchha Ke Kis Hakeem Se Dawayi Lete Ho?

Mareez Ne Kaha Ke Malkul Maut

Isne Kaha Ke Mubarak Hai, Ba Barkat Hai

Phir Puchha Ke Kaun Si Ghiza Istemal Karte Ho?

Mareez Ne Kaha Ke Maarne Waala Zahar!

Isne Kaha Ke Bahut Mazedar Aur Achhi Ghiza Hai!

(ملخصاً: اخبار الحمقی والمغفلین مترجم، ص278، 279، ط کرمانوالہ بک شاپ لاہور)

Fi Zamana Aksar Muqarrireen Ka Mamla Bhi Isse Kaafi Milta Julta Hai, Mazkoora Bete Ne Jis Tarah Apne Baap Ki Naseehat Ko Samajhne Ki Bajaye Ratt Liya Isi Tarah Humare Joshile Muqarrireen "Baarah Taqreerein" Aur "Pachchees Khutbaat" Waghaira Ratt Kar Maidan -e- Taqreer Mein Utar Jaate Hain Aur Phir Anjaam Ka Andaza Aap Mazkoora Baala Waqiye Se Laga Sakte Hain

Ali Da Chautha Number

Hazrate Sayyiduna Maula Ali Radiallaho Ta'ala Anho Ne Irshad Farmaya Ke Jo Mujhe Hazrate Abu Bakar Siddique Aur Hazrate Umar Faruque Radiallaho Ta'ala Anhuma Se Afzal Kahe, Main Us Bohtan Lagane Waale Ko Bohtan Ki Hadd (Yaani 80 Kode) Lagaunga

(1)فضائل الصحابۃ لاحمد بن حنبل، ج1، ص294، ر387

(2)السنۃ لعبد اللہ بن احمد بن حنبل، ج2، ص562، ر1312

(3)المؤتلف والمختلف للدار قطنی، ج2، ص807

(4)السنۃ الابن ابی عاصم، جلد2، صفحہ نمبر575، رقم1219-

(5)الاعتقاد والھدایۃ علی سبیل الرشاد علی مذھب السلف واصحاب الحدیث للبیھقی، ص358

(6)الکفایۃ فی علم الروایۃ للخطیب، ص376

(7)الاستیعاب فی معرفۃ الاصحاب لابن عبد البر، ص434، ر1490

(8)مختصر تاریخ دمشق لابن منظور، ج19، ص20

(9)الریاض النضرۃ فی مناقب العشرۃ، ج1، ص90

(10)الصواعق المحرقۃ علی اھل الرفض والضلال والزندقۃ، ج1، ص177

(11)العطایا النبویۃ فی الفتاوی الرضویۃ، ج29، ص367

(12)مطلع القمرین فی ابانۃ سبقۃ العمرین لامام احمد رضا، ص143

(13)مسند امیر المومنین ابی حفص عمر بن الخطاب رضی اللہ تعالیٰ عنہ واقوالہ علی ابواب العلم لابن کثیر، ج2، ص523(ماخوذ من مولود کعبہ کون)

Jahil Huffaz Ki Manghadat Riwayat

Baaz Jahil Huffaz Bachhe Ko Padhate Kam Aur Maarte Zyada Hain Aur Jab Unhein Mana Kiya Jaaye To Ek Riwayat Bayaan Karte Hain Ke Ustaad Ki Maar Se Dozakh Ki Aag Haraam Ho Jaati Hai Aur Jis Jagah Ustad Ki Maar Padegi Us Jagah Dozakh Ki Aag Nahin Jalayegi.....,

Ustad Sahab Ek To Maar Bhi Rahe Hain Aur Upar Se Is Ki Hikmat Bhi Bayaan Farma Rahe Hain! Waah Ustad Sahab!

Shaykhul Hadees, Hazrat Allama Ghulam Rasool Sayeedi Alaihi Rahma Likhte Hain Ke Baaz Jahil Huffaz Aur Qurra Ne Ye Hadees Ghadi Hai Ke Ustaad Ki Maar Se..... Alakh

Ye Hadees Jhooti Aur Manghadat Hai Aur Nabi Par Jhoot Bandhna Gunah -e- Kabeera Hai

In Jhooto Se Puchha Jaaye Ke Ye Riwayat Hadees Ki Kis Kitab Mein Mazkoor Hai?

(انظر: نعم الباری فی شرح صحیح البخاری، ج10، ص257)

Azaan -e- Bilal Aur Suraj Ka Nikalna

Awaamun Naas Se Le Kar Khawaas Tak Ek Waqiya Bahut Mash'hoor Hai Ke Hazrate Sayyiduna Bilal Radiallaho Ta'ala Anho Ki Zubaan Mein Luknat Thi Jis Ki Wajah Se Aap Radiallaho Ta'ala Anho Azaan Ke Kalimaat Ko Sahih Taur Par Ada Nahin Kar Paate The, Ek Martaba Aap Ko Azaan Dene Se Roka Gaya Aur Jab Aap Ne Azaan Nahin Di To Suraj Hi Nahin Nikla!

Ye Bhi Kaha Jaata Hai Ke Hazrate Bilal Ki "Seen" Allah Ta'ala Ke Nazdeek "Sheen" Hai

Is Waqiye Ko Kuchh Muqarrireen Bade Shauq Se Bayaan Karte Hain Aur Kuchh Logon Ko Bhi Aisi Masaledaar Riwayaat Sunne Mein Bada Maza Aata Hai

Kayi Moatbar Ulama Ne Is Riwayat Ka Radd Kiya Hai Aur Ise Mauzu Wa Manghadat Qarar Diya Hai Lekin Phir Bhi Kuchh Muqarrireen Apni Aadat Se Majboor Hain, Muqarrireen Ki Pesha Warana Majboori Unhein Aisi Riwayaat Chhodne Nahin Deti

Zara Sa Jhoot Zaroori Hai Daastan Ke Liye

Is Riwayat Ke Mutalliq Ulama -e- Muhaqqiqeen Ki Aara Zel Mein Naqal Ki Jaati Hain :-

(1) Imam Ibne Kaseer (M774H) Is Riwayat Ke Baare Mein Likhte Hain Ke Is Ki Koi Asal Nahin Hai

(البدایۃ والنھایۃ، ج5، ص477)

(2) Imam Shaykh Abdur Rahman Sakhawi (M904H) Is Riwayat Ko Naqal Karne Ke Baad Burhan Safaqusi Ke Hawale Se Allama Jamaluddin Al Mizzi Ka Qaul Naqal Karte Hain Ke Ye Riwayat Awaam Ki Zubaan Par To Mash'hoor Hai Lekin Humne Kisi Bhi Kitab Mein Ise Nahin Paaya

(المقاصد الحسنۃ، ص190، ر221)

(3) Imam Sakhawi Ek Aur Maqaam Par Likhte Hain Ke Ibne Kaseer Ne Kaha Ke Is Ki Koi Asal Nahin Aur Isi Tarah Allama Jamaluddin Al Mizzi Ka Qaul Guzar Chuka

(ایضاً، ص397، ر582، ملتقطاً)

(4) Allama Abdul Wahhab Sharani (M973H) Is Riwayat Ke Baare Mein Farmate Hain Ke Ye Awaam Ki Zubaan Par To Mash'hoor Hai Lekin Usool Mein Hum Ne Is Baare Mein Koi Tayeed Nahin Dekhi

(البدر المنیر فی غریب احادیث البشیر والنذیر، ص117، ر915 بہ حوالہ جمال بلال)

(5) Allama Sharani Mazeed Likhte Hain Ke Ibne Kaseer Kehte Hain Ke Is Ki Koi Asal Nahin

(ایضاً، ص186، ر1378)

(6) Imam Mulla Ali Qaari Hanafi (M1014H) Ne Bhi Is Riwayat Ko Mauzu Qarar Diya Hai

(الاسرار المرفوعۃ فی الاخبار الموضوعۃ المعروف بالموضوعات الکبری، ص140، ر76)

(7) Allama Badruddin Zarkashi (M794H) Is Riwayat Ko Naqal Karne Ke Baad Likhte Hain Ke Hafiz Jamaluddin Al Mizzi Farmate Hain Ke Ye Riwayat Awaam Ki Zubaan Par To Mash'hoor Hai Lekin Is Baare Mein Hum Ne Ummahatul Kutub Mein Kuchh Bhi Nahin Dekha Aur Is Riwayat Ke Baare Mein Shaykh Burhanuddin Safaqusi Ka Bhi Yahi Qaul Hai

(اللآلی المنثورۃ فی الاحادیث المشھورۃ، ص207، 208)

(8) Allama Ibnul Mubrad Muqaddasi (M909H) Is Riwayat Ko Likhne Ke Baad Allama Jamaluddin Al Mizzi Ka Qaul Naqal Karte Hain Ke Mustanad Kutub Mein Is Ka Koi Wujood Nahin

(التخریج الصغیر والتحبیر الکبیر، ص109، ر554)

(9) Allama Ismayeel Bin Muhammad Al Ajlooni (M1162H) Is Riwayat Ko Likhne Ke Baad Imam Jalaluddin Suyooti Ka Qaul Naqal Karte Hain Ke Ummahatul Kutub Mein Aisa Kuchh Bhi Warid Nahin Hua Aur Imam Mulla Ali Qaari Farmate Hain Ke Is Ki Koi Asal Nahin Aur Allama Jamaluddin Al Mizzi Se Naqal Karte Huye Shaykh Burhanuddin Safaqusi Farmate Hain Ke Awaam Ki Zubaano Par To Mash'hoor Hai Lekin Asal Kutub Mein Aisa Kuchh Bhi Waarid Nahin Hua

(کشف الخفاء ومزیل الالباس، ص260، ر695)

(10) Allama Ajlooni Mazeed Likhte Hain Ke Ibne Kaseer Kehte Hain Ke Is Ki Koi Asal Nahin Hai

(ایضاً، ص530، ر1520)

(11 to 15) Is Riwayat Ka Radd In Kutub Mein Bhi Maujood Hai :-

تمیز الطیب من الخبیث"، "تذکرۃ الموضوعات للھندی"، "
-""الدرر المنتثرۃ للسیوطی"، "الفوائد للکرمی"، "اسنی المطالب

(16) Allama Shariful Haque Amjadi (M1421H) Likhte Hain Ke Ye Waqiya Baaz Kitabo Mein Darj Hai Lekin Tamam Muhaddiseen Ka Is Par Ittefaq Hai

Ke Ye Riwayat Mauzu, Manghadat Aur Bilkulliya Jhoot Hai

(فتاوی شارح بخاری، ج2، ص38)

(17) Allama Abdul Mannan Aazmi (M1434H) Likhte Hain Ke Hazrate Bilal Radiallaho Ta'ala Anho Ko Azaan Se Mazool Karne Ka Zikr Hum Ko Nahin Mila Balki Ayeni, Jild Panjum, Safha Number 108 Mein Hai Ke Hazrate Bilal Radiallaho Ta'ala Anho Rasoolullah ﷺ Ke Liye Safar Aur Hazar Har Do Haal Mein Azaan Dete Aur Ye Rasoolullah ﷺ Aur Hazrate Siddique -e- Akbar Radiallaho Ta'ala Anho Dono Ki Aakhiri Zindagi Tak Moazzin Rahe

(فتاوی بحر العلوم، ج1، ص109)

(18) Maulana Ghulam Ahmad Raza Likhte Hain Ke Ye Waqiya Mauzu Wa Manghadat Hai, Haqeeqat Se Is Ka Koi Talluq Nahin Hai Ke Hazrate Bilal Radiallaho Ta'ala Anho Se Kalimaat -e- Azaan Sahih (Taur Par) Ada Nahin Ho Paate The

(ملتقطاً: فتاوی مرکز تربیت افتا، ج2، ص647)

In Dalail Ke Baad Ab Is Riwayat Ke Mauzu Wa Manghadat Hone Mein Koi Shak Baaqi Nahin Rehta

Sawalaat -e- Qabr Suryani Zubaan Mein Honge

Imam -e- Ahle Sunnat, Aala Hazrat Rahimahullahu Ta'ala Se Arz Kiya Gaya Ke Marne Ke Waqt Se Zubaan Arabi Ho Jaati Hai? Aap Ne Farmaya Ke Is Baare Mein To Kuchh Hadees Mein Irshad Nahin Hua, Hazrate Sayyidi Abdul Azeez Dabbagh Radiallaho Ta'ala Anho Farmate Hain Ke Qabr Mein Suryani Zubaan Mein Sawal Hoga Aur Kuchh Lafz Bhi Bataye Hain (ملفوظات اعلی حضرت، ج4، ص447)

Shaykh Ahmad Bin Mubarak (M1155H) Kehte Hain Ke Maine (Apne Shaykh, Hazrat Allama Syed Abdul Azeez Dabbagh Radiallaho Ta'ala Anho Se) Daryaft Kiya Ke Qabr Mein Sawalaat Suryani Zubaan Mein Honge? Kyunki Imam Jalaluddin Suyooti Alaihi Rahma Ki Ek Nazm Mein Ye Sher Maujood Hai :

ومن غریب ماتری العینان
ان سوال القبر بالسریانی

"Insan Ke Liye Hairangi Ki Baat Ye Hai Ke Qabr Mein Suryani Zubaan Mein Mayyat Se Sawal -o- Jawab Honge"

Is Nazm Ke Shaareh Bayaan Karte Hain Ke Imam Suyooti Ne Apni Tasneef "Sharhus Sudoor" Mein Shaykhul Islam Allama Ilmuddeen Ke Fatawa Ke Hawale Se Ye Baat Naqal Ki Hai Ke Qabr Mein Suryani Zubaan Mein Mayyat Se Sawal Jawab Hoga,

Imam Suyooti Farmate Hain Ke Taaham Mujhe Kisi Hadees Mein Ye Baat Nahin Mil Saki

Allama Ibne Hajar Asqalani Se Yahi Sawal Kiya Gaya To Unhone Jawab Diya Ke Hadees Ke Alfaaz Se Ye Zaahir Hota Hai Ke Shayad Qabr Mein Sawal Jawab Arabi Zubaan Mein Hoga Taaham Ye Mumkin Hai Ke Har Shakhs Se Us Ki Makhsoos Zubaan Mein Sawal Jawab Kiya Jayega Aur Ye Baat Zyada Maqool Mahsoos Hoti Hai

Shaykh Abdul Azeez Dabbagh Rahimahullahu Ta'ala (M1131H) Ne Jawab Mein Farmaya Ke Qabr Mein Sawal Jawab Suryani Zubaan Mein Hoga Kyunki Firishte Aur Arwaah Yahi Zubaan Bolte Hain, Sawal Firishte Karenge Aur Jawab Rooh Degi Kyunki Jab Rooh Jism Se Nikal Jaaye To Apni Asal Ki Taraf Laut Jaati Hai, Allah Ta'ala Jab Kisi Wali Ko "Fathe Kabeer" (Ka Martaba) Ata Farmata Hai To Wo Baqayeda Sikhe Baghair Hi Suryani Zubaan Mein

Guftagu Karne Ki Salahiyat Haasil Kar Leta Hai Kyunki Us Waqt Us Par Rooh Ka Hukm Ghalib Ho Jaata Hai, Is Liye (Rooh Ke Ghalbe Ke Baayis Hi) Murde Ko Suryani Zubaan Mein Guftagu Karte Huye Koi Uljhan Darpesh Nahin Hogi

Shaykh Syed Abdul Azeez Dabbagh Rahimahullahu Ta'ala Suryani Zubaan Ke Mutalliq Tafseeli Kalaam Karte Huye Farmate Hain Ke Arwaah (Rooho) Ki Zubaan Suryani Hai,

Ye Zubaan Lafzi Aitbar Se Bahut Mukhtasar Aur Maanwi Aitbar Se Intehayi Wasee Zubaan Hai, Dusri Koi Zubaan Is Khoobi Mein Is Ke Ham Palla Nahin Ho Sakti!

Shaykh Ahmad Bin Mubarak Kehte Hain Ke Maine Daryaft Kiya Ke Kya Arabi Zubaan Bhi?

Aap Alaihi Rahma Ne Farmaya Ke Arabi Zubaan Bhi Is Ke Ham Palla Nahin Ho Sakti Albatta Quraan Mein Maujood Alfaaz Ka Hukm Mukhtalif Hai,

Agar Arabi Zubaan Mein Suryani Ke Muaani Ko Ikathha Kar Liya Jaaye Aur Alfaaz Arabi Zubaan Ke Ho To Ye Suryani Se Bhi Zyada Sheeri Aur Khoobsurat Zubaan Hogi

Suryani Ke Siwa, Dunya Ki Tamam Zubaano Mein Itnaab (Phailao) Paaya Jaata Hai,

Suryani Zubaan Ke Ilawa Har Zubaan Mein Alfaaz Ki Tarkeeb Ke Zariye Jumla Banta Hai Lekin Suryani Zubaan Mein Huroof Ke Zariye Jumla Banta Hai, Yahi Wajah Hai Ke Suryani Zubaan Ke Huroof -e- Tahajji Ka Makhsoos Maana Hai, Jab Ek Harf Ko Dusre Harf Se Mila Diya Jaaye To Jumla Mukammal Ho Jaata Hai

Jis Shakhs Ko Suryani Ke Huroof Ka Ilm Ho Jaaye Wo Aasani Ke Saath Suryani Bol Ya Samajh Sakta Hai Aur Aage Chal Kar Wo Huroof Ke Asraar Ki Maarifat Haasil Kar Sakta Hai

Ye Ek Zabardast Ilm Hai, Allah Ta'ala Ne Logon Par Rahmat Karte Huye Unhein Is Ilm Se Mahjoob Rakha Hai Kyunki Agar Wo Is Se Aagah Ho Jaayein To Un Ki Zaat Mein Maujood Zulmat Un Ki Tabahi Ka Baayis Ban Jaaye (Kyunki Wo Is Ilm Ko Manfi Taur Par Istemal Karenge) Hum Allah Ta'ala Se Salamati Ke Talabgaar Hain

Jis Tarah Ood Ki Lakdi Mein Ras (Yaani Paani) Maujood Hota Hai Isi Tarah Suryani Zubaan Dunya Ki

Har Zubaan Mein Maujood Hai Kyunki Dunya Ki Har Zubaan Huroof -e- Tahajji Par Mushtamil Hoti Hai Aur Un Huroof -e- Tahajji Ki Wazahat Suryani Zubaan Mein Ki Gayi Hai Ke Kaun Sa Harf Kis Makhsoos Mafhoom Ki Adayegi Ke Liye Makhsoos Hai,

Jaise Arabi Zubaan Mein Lafze "Ahmad" Hai, Suryani Ke Aitbar Se Is Lafz Ke Pehle Harf "Alif" Ka Apna Makhsoos Maana Hai, Isi Tarah Jab Aap "Haa" Ko Saakin Padhenge To Us Ka Apna Makhsoos Maana Hoga, "Meem" Par Zabar Aur "Daal" Par Pesh Padhenge To Dono Alag Alag Mafhoom Par Dalalat Karenge

Isi Tarah Lafze "Muhammad" Hai, Ye Kisi Shakhsiyat Ka Naam Ho Sakta Hai Lekin Suryani Zubaan Mein Is Ka Har Harf Ek Makhsoos Mafhoom Par Dalalat Karega

Mukhtasar Ye Ke Dunya Ki Tamam Zubaanein Suryani Zubaan Se Nikli Hain Aur Suryani Deegar Tamam Zubaano Ki Asal Hai, Deegar Zubaano Ke Wujood Mein Aane Ki Wajah Ye Hai Ke Logon Mein Jahalat Aam Ho Gayi Jab Ke Suryani Mein Guftagu Karne Ke Liye Maarfat Pehli Shart Hai Taaki Sunne Waale Ko Har Harf Ke Zariye Us Ke Makhsoos

Mafhoom Ka Pata Chal Jaaye Lihaza Suryani Zubaan Ijaad Karne Waalo Ne Is Baat Ka Ihtemam Kiya Ke Mukhtasar Taur Par Aisi Zubaan Ijaad Ki Jaaye Jis Ke Huroof -e- Tahajji Wasee Maana Par Dalalat Kar Sakein Kyunki Mukhatib Ko Fayeda Us Waqt Haasil Hoga Jab Us Ka Zahan Aap Ke Matlooba Maana Ki Taraf Muntaqil Hoga Kyunki Beshtar Umoor Maana Se Mutalliq Hote Hain, Yahan Tak Ke Bilfarz Agar Ye Mumkin Hota Ke Aap Alfaaz Wa Huroof Ka Sahara Liye Baghair Apna Maana Mukhatib Ko Muntaqil Kar Sakein To Kabhi Bhi Kisi Zubaan Ko Ijaad Karne Ki Zaroorat Pesh Na Aati, Yahi Wajah Hai Ke Sirf Akabir Ahle Kashf Ya Arwaah Ya Firishte Is Zubaan Mein Guftagu Karte Hain,

Agar Aap Unhein Ye Zubaan Bolte Huye Sun Lein To Ye Mahsoos Hoga Jaise Wo Ek Ya Do Huroof Mein Apna Mudda Waazeh Kar Dete Hain Ya Chand Alfaaz Mein Itna Kuchh Bayaan Kar Dete Hain Jise Bayaan Karne Ke Liye Dusri Zubaano Mein Kayi Register Darkaar Honge

Ab Aap Ko Andaza Ho Jayega Ke Jab Insano Mein Jahalat Aam Ho Gayi To In Huroof Ko Deegar Maano Ki Taraf Muntaqil Kar Diya Gaya Aur In

Huroof Ki Haisiyat Muhmal Alfaaz Ki Manind Ho Gayi Aur Ye Dastoor Chal Nikla Ke Mukhtalif Huroof Ko Mila Kar, Lafz Ki Shakl De Kar Mafhoom Ki Wazahat Ki Jaaye Aur Phir Un Alfaaz Ko Jumlo Ki Shakl Mein Istemal Kiya Jaane Laga, Is Tarah Ek Bahut Azeem Ilm Mafqood Ho Gaya Lekin Is Ke Bawajood Aap Dunya Ki Kisi Bhi Zubaan Ka Koi Bhi Lafz Le Lein Us Ka Koi Ek Harf Suryani Ke Muhawre Se Zaroor Mutabiqat Rakhta Hoga Yaani Jo Lafz Kisi Makhsoos Maana Ke Liye Ijaad Kiya Gaya Hai, Usi Lafz Ka Ek Harf Suryani Zubaan Mein Usi Maane Ki Wazahat Ke Liye Istemal Hota Hoga,

Jaise Arabi Zubaan Mein Lafze "Haayit" Deewar Ke Maana Mein Istemal Hota Hai Lekin Suryani Zubaan Mein Is Ka Pehla Harf "Haa" Isi Maana Mein Istemal Hota Hai

Arabi Zubaan Mein Paani Ke Liye Lafze "Maa'a" Istemal Hota Hai Jab Ke Suryani Zubaan Mein Is Ke Aakhir Mein Aane Waala "Hamza" Paani Ke Liye Ijaad Kiya Gaya Hai

Arabi Zubaan Mein Aasman Ke Liye Lafze "Samaa" Maujood Hai Aur Suryani Zubaan Mein Is Ke Maana Ke Liye Sirf "Seen" Istemal Hota Hai, Gharze

Ke Agar Aap Tehqeeq Karein To Aap Ko Pata Chal Jayega Ke Har Lafz Ka Koi Ek Harf Makhsoos Faham Ki Adayegi Ke Liye Kaafi Hota Hai Aur Baqya Huroof Khwah Makhwah Istemal Kiye Jaate Hain

Hazrate Adam Alaihissalam Jab Zameen Par Tashreef Laaye To Apni Zauja -e- Muhtarma Aur Bachho Ke Saath Suryani Mein Guftagu Kiya Karte The,

Hazrate Idrees Alaihissalam Ke Zamane Tak Is Mein Koi Tabdeeli Nahin Aayi Lekin Us Ke Baad Tabdeeli Ka Amal Shuru Ho Gaya Aur Deegar Bahut Si Zubanein Wujood Mein Aa Gayi, Us Mein Sab Se Pehle Hindi (Sanskrit) Zubaan Wujood Mein Aayi Aur Ye Suryani Zubaan Se Khaasi Qareeb Hai

Hazrate Adam Alaihissalam Suryani Zubaan Mein Is Liye Guftagu Kiya Karte The Kyunki Ahle Jannat Ki Zubaan Suryani Hai Aur Hazrate Adam Alaihissalam Bhi Jannat Mein Yahi Zubaan Bola Karte The

(انظر: الابریز من کلام سیدی عبدالعزیز)

Zayeef Riwayaat Fazail Mein Maqbool Hain Lekin

Jab Hum Kisi Riwayat Ke Baare Mein Batate Hain Ke Ye Sakht Zayeef Hai Ya Mauzu Hai To Waayizeen Wa Khutba Ki Taraf Se Fauran Jawab Aata Hai Ke "Fazail Mein Sab Kuchh Chalta Hai" Aur Iske Baad Hum Kuchh Kahein To Humari Sunniyat Par Hi Hamla Shuru Ho Jaata Hai

Hazrat Allama Maulana Usaidul Haque Qadri Badayuni Likhte Hain Ke Humare Muqarrireen Ne Usool -e- Hadees Ka Ye Qayeda Kahin Se Sun Liya Hai Ke "Fazail Mein Zayeef Hadees Bhi Maqbool Hoti Hai" Aur Is Qayede Ke Be Mahal Istemal Se Mauzu Aur Ghair Moatbar Riwayaat Ke Liye Itna Bada Darwaza Khul Gaya Ke Har Qism Ki Riwayatein Is Qayede Ki Duhayi De Kar Bayaan Ki Jaane Lagi

Is Mein Koi Shak Nahin Ke Ye Qayeda Apni Jagah Durust Hai Lekin Iske Itlaq Ka Bhi Ek Dayera Hai Aur Iske Istemal Ke Kuchh Sharait Hain Jinko Ayimma Wa Ulma Ne Bayaan Kar Diya Hai, Lekin Jab Ye Qayeda Kam Ilm Muqarrireen Ke Hatthe Chada To Iska Natija Zayeef Phir Zayeef -e- Shadeed

Phir Munkar Aur Aakhir Mein Mauzu Riwayaat Ki Qabooliyat Ki Surat Mein Nikla

(Mazeed Likhte Hain Ke) Jo Ahadees Waqayi Qabil -e- Radd Thi Humne Use Bhi Qabool Kar Liya

(انظر: نقد و نظر، ص11، ملخصاً)

Baat Baat Par Is Qayede Ki Ratt Lagane Waale Zara Hosh Ke Naakhun Lein Aur Har Riwayat Ko Zabardasti Fazail Mein Dhakelne Ka Kaam Na Karein

To Phir Kaun Kahega?

Khateeb Saahib Se Taqreer Ke Baad Sawal Kiya Gaya Ke Hazrat Aap Ne Jo Riwayat Bayaan Ki Wo Kis Kitab Mein Hai? Bada Tehqeeqi Jawab Aaye Ke Maine Hazrate Fulaan Saahib Se Suni Thi.....,

Jab Arz Kiya Gaya Ke Riwayat Mauzu Wa Manghadat Hai To Janab Ne Aisi Baatein Keh Daali Ke Aap Ko Kisi Kitab Mein Nahin Milengi! Farmane Lage Ke Kya Aap Ne Tamam Kitabein Padh Li Hain Jo Ise Mauzu Keh Rahe Hain Ya Aap Hazrate Fulaan Saahib Se Zyada Ilm Rakhte Hain?

Ye Baatein Kuchh Muqarrireen Aur Aam Logon Se Bhi Sunne Ko Milti Rehti Hain Ke Kya Aap Fulaan Se Zyada Jaante Hain Ya Aap Ne Tamam Kitabein Padh Li Hain.....?

Hum Is Par Zyada Lambi Chaudi Bahas Na Karte Huye Sirf Ek Sawal Karna Chahte Hain Ke Agar Kisi Riwayat Ko Mauzu Kehne Kehne Ke Liye Dalail Nahin Balki Kisi Hazrat Se Zyada Ilm Rakhna Ya Tamam Kitabein Padhna Zaroori Hai To Phir Kaun Sa Aisa Shakhs Hai Jis Ne Tamam Kitabein Padh Li Hain Ya Wo Kisi Se Zyada Ilm Ka Daawa Kar Sakta Hai?

Agar Koi Aisa Shakhs Nahin Hai To Phir Kisi Bhi Riwayat Ko Mauzu Nahin Kaha Ja Sakta Kyunki Ho Sakta Hai Wo Kisi Kitab Mein Maujood Ho, Is Se To Jhooti Riwayaat Ko Qabool Karne Ka Darwaza Khul Jayega!

Aisi Baatein Karne Waalo Ko Chahiye Ke Ye Bhi Bata Dein Ke Jab Hum Dalail Ke Saath Nahin Keh Sakte To Phir Kaun Kahega?

Roman Urdu Mein Humari Dusri Kitabein Aur Rasail :

Bahaar -e- Tehreer (Ab Tak 13 Hisso Mein)

Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna Kaisa?

Azaan -e- Bilal Aur Suraj Ka Nikalna

Ishqe Majazi - Muntakhab Mazameen Ka Majmua

Gaana Bajana Band Karo, Tum Musalman Ho!

Shabe Meraj Ghause Paak

Shabe Meraj Nalain Arsh Par

Hazrate Owais Qarni Ka Ek Waqiya

Dr. Tahir Aur Waqar -e- Millat

Taqreer Karne Waala Kaisa Ho?

Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal

Ikhtelaf Ikhtelaf Ikhtelaf

Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza

Binte Hawwa By Kanize Akhtar

Sex Knowledge

Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq

Aurat Ka Janaza By Janabe Ghazal Sahiba

Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani

Huzoor Ki Shaan In The Quraan - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Husne Mustafa Aur Kalame Raza - Maulana Sajjad Ali Faizi

Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam - Huzoor Tajushshariah Rahimahullahu Ta'ala

Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang Kaala Tha?

Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?

Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Chand Ghair Motabar Kitabein - Maulana Hasan Noori

Tirmizi (Part 1)

Aaiye Namaz Seekhein (Part 1)

Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Sahih Bukhari Aur Ilme Ghaib - Allama Muhammad Abdul Qadir

Difa -e- Kanzul Iman - Huzoor Tajushshariah Rahimahullahu Ta'ala

Pehle Farz Nafl Baad Mein - Aala Hazrat Rahimahullahu Ta'ala

Qiyamat Ke Din Logon Ko Kis Ke Naam Ke Saath Pukara Jayega

Yaare Ghaar By Dr. Asif Ashraf Jalali

Tie Ka Mas'ala - Huzoor Tajushshariah Rahimahullahu Ta'ala

Sawaneh Tajushshariah - Mufti Dr. Yunus Raza

Huzoor Tajushshariah Aur Bukhari Shareef Ki Pehli Hadees Ka Dars - Maulana Muhammad Raza Markazi

Huzoor Tajushshariah Ke Kalaam Mein Muhawraat Ka Istemal - Muhammad Kashif Raza Shaad Misbahi

Hussamul Haramain

Haque Par Kaun? By Allama Muhammad Zafar Attari

Shirk Kya Hai?

Qurbani Ka Bayaan From Bahaar -e- Shariat

Zibah Ka Bayaan From Bahaar -e- Shariat

Aulia -e- Rijalul Hadees By Allama Abdul Mustafa Aazmi

Eisaiyat Se Islam Tak - Allama Ghulam Rasool Qasmi

Zambik Ka Maana Aur Masla -e- Durood - Allama Syed Ahmad Sayeed Kaazmi

Islami Taleem (Part 1) - Allama Mufti Jalaluddin Ahmad Amjadi

Muharram Mein Kya Jaiz Aur Kya Najaiz? - Allama Tatheer Ahmad Razvi

Muharram Mein Nikah By Abde Mustafa Official

Islami Zindagi - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Riwayato Ki Tehqeeq (Part 1)

ABOUT US

Abde Mustafa Official Is A Team
From **Ahle Sunnat Wa Jama'at**
Working **Since 2014** On The Aim To Propagate
Quraan And Sunnah
Through Electronic And Print Media.

We are :

Writing articles, composing & publishing books, running a special **matrimonial service** for Ahle Sunnat

Visit our official website :
www.abdemustafa.in
about thousand of articles & 150+ tehqeeqi pamphlets & books are available in Urdu, Roman Urdu & Hindi

E Nikah Matrimony
www.enikah.in
If you are searching a Sunni Life Partner then visit and find.
there is also a channel on Telegram
t.me/Enikah (Search "E Nikah Service" on Telegram)

Find & Follow us on Social Media Network :
/abdemustafaofficial
for more details WhatsApp on **+919102520764**

SABIYA VIRTUAL PUBLICATION
AMO powered by Abde Mustafa Official